12.

THE DEMEANOUR OF A Good Subject, IN ORDER To the Acquiring and Eſtabliſhing PEACE.

God. *Son of Man, hear what I ſay unto thee, Be not thou Rebellious.*

Prieſt. *Give Peace in our time, O Lord.*

People. *Becauſe there is none other that fighteth for us, but only thou, O God.*

London, Printed by *William Downing*, for the Author, 1681.

THE DEMEANOUR OF A Good Subject,

IN ORDER

To the Acquiring and Establishing

PEACE.

God. *Son of Man, hear what I say unto thee, Be not thou Rebellious.*

Priest. *Give Peace in our time, O Lord.*

People. *Because there is none other that fighteth for us, but only thou, O God.*

London, Printed by *William Downing*, for the Author, 1681.

To the Sacred, and Most Excellent Majesty of KING CHARLES the Second.

Dread Soveraign,

THat your MAJESTIES *great and* Princely *Endowments of Nature, have Arrived to an admired Accomplishment in the Sublimest* Art *of* Government, *is doubtless the advantage your* Wisdome *hath made of Afflictions: The Sufferings of the same* Times, *have also enabled your* Subjects *to a more exact and fearless* Obedience. *The very knowledge of their* Enemies, *maketh even those otherwise lyable to Temptation, to abhor* Sedition, *and they are become more circumspect for Prevention, and by Suffering more sufficient for Toleration. Having before me two* Royal Patterns, *with so many* Illustrious *and* Pious Attendants, (*together with a*

Fathers *Example, and daily admonitory Care, the* Calamities *of the late* Times *could not but prove my Benefit. Being in my* Childhood *inured to them,* Persecutions *for the same* Cause (*even in these* better Times) *are borne with a kind of natural* Fortitude. *To be sharply exercised above* Eighteen Years *at all Weapons, which* Fanatical Fury *could administer to the* Assailants, *and that above these last six Years, they notoriously boast of* Victory, *by procuring my* Dammages *and frequent* Confinements, *is so little discouragement, that by these I seem chiefly to Rise and Triumph over them. The narrowness of an Estate or Corporal distress, cannot bate my delight in an entire Obedience to your* Majesty *and the* Church *of* England, *but are the enlargement of my affections; and I am still high enough to look down upon mine* Enemies *with* Pity, *and thence afford them*

these

these directions (such as I am furnished with) to Safety. *Nevertheless, when persuasions and Arguments are rejected, I hope your* Majesties *discovering and coercive* Felicity *will alway disarme their* Rage, *and so convince and protect them. If in the forwardness of my* Zeal, *I have by any* Imbecility *injured a* Cause so great, *I cast my self by Supplication for* Pardon *at your* Royal Feet: *Which, that the* Almighty *be graciously pleased to* keep *and* confirm, *to walk on prosperously to* length of days *in this* World, *and* Eternity *of* Glory *in the next, is and shall be the constant Prayer of,*

Your Majesties most Humble, most Obedient, and devoted Subject,

Godwyn.

The Contents of the following Discourse.

Chap. 2. *Who may be said to be a* Good Subject?

Chap. 2. *What* Peace *it is that a* Good Subject *would labour to obtain and settle?*

Chap. 3. *The distinct Offices of the* Prince *and* Subject *in the concerns of Acquisition and Settlement.*

Chap. 4. *The Disturbances of the* Princes Peace, *is the same of the* Subjects.

Chap. 5. *A* Good Subject *cannot but grievously Mourn and be Afflicted by his* Princes *Adversities.*

Chap. 6. *A* Good Subject *is so studiously careful and mindful of his* Princes *Welfare, that in his* Princes *Danger, he becomes unmindful of many of his own nearest and private concerns.*

Chap. 7. *The* Princes Peace, *and thereby the* Kingdoms *setled, can truely Influence with Joy none but* Good Subjects.

Chap. 8. *No considerations of past or ensuing dammages, which have or may accrew to him, do hinder this Joy in a* Good Subject.

The

THE DEMEANOUR OF A Good Subject, &c.

CHAP. I.

Who may be ſaid to be a Good Subject?

IN theſe very confuſed times, I find no Title more generally aſſumed by all ſorts of Men in theſe Dominions of Great *Britain* and *Ireland*, then that of a Good *Subject*; Inſomuch that if the *Neighbouring Princes* would be as eaſily Cheated with the noiſe thereof, as many of our Fellow *Subjects* would perſwade themſelves able thereby to impoſe upon their *Own*, we ſhould be ſecured from Forreign attempts, by the Veneration of our *Kings* Majeſty, and Fear of his Strength, ſuppoſed to be in the *Peoples* affections. But our too too apparent diſorders are ſufficient evidence of Notorious Fraud in many Mens Pretentions, and that this great *Name*, which includeth *Religion* and *Prudence*, is by more Men injuriouſly Uſurped, then honeſtly deſired to be appropriate. Now although this *Title* be ſuch, that the Community thereof leſſeneth none, but rather diſpoſeth each particular Man to better Fortunes and Enjoyments, yet this is only ſo, when it is the due Character of what it is affixed to, the conſequences of ſeparating Duties and Names, being alway very unhappy, eſpecially the more eminent the concerns of any Duty are. When therefore ſo many Men of contrary Tempers and Practices, do even with clamour and fury, arrogate to themſelves the credit of being *Good Subjects*, and as violently complain of wrong,

if

if ſo much as ſuſpicion ſeem to fail it; and yet the vaſtly different inclinations and paſſions of the Challengers hurry them on to as different Actions, it being impoſſible that all, who lay hold of it, can merit it, yet that none can enjoy it except he merit it, the right of poſſeſſion is the more ſtrictly to be enquired into.

A Good Subject I conclude him who ſubmitteth to the *Higher Powers*, under the Regiment whereof he is placed, as to the *Ordinance of God for Conſcience ſake*. And in this, be their ways and Opinions never ſo diſcrepant, they all agree with me, at leaſt I have not met with any denying it. Now the *Higher Power*, this *Ordinance of God* among us, is the *Regal Authority*, which the *Authors* of *Reformation* whether *Church* or *States-Men*, have juſtly cammanded all Perſons within theſe *Dominions* to own as *Supream in all Cauſes, as well Eccleſiaſtical as Civil, under God*. Accordingly *the Church of England*, by ſo Praying, doth Teach us that the *Obedience* we pay unto the *King*, is *in God, and for God*. And indeed all the Preſcriptions of *Government* how Subtil ſoever, find no Bonds ſo firm as thoſe of Subjection for *Gods* ſake, which Unite Men to their *Governors* by a delivery of their Hearts into Cuſtody; So long as they believe *God*, they will obey their *King*. If any obey for other reaſons then for *God* and *Conſcience*, they are not by this *Obedience good Subjects*, becauſe their Subjection not being Founded upon *Religion*, but *Intereſt* and *Fancy*, muſt be as the Foundation is, mutable. But ſuch as are Loyal and Obedient for his ſake, *by whom Kings Reign*, are in their *Obedience* conſtant and indefatigable as the *Cauſe* is. There are good Men, Stable and preſerving in their Duty; The others are either cunning Men, *Timeſervers*, or Fooliſh Men, led about as *Aſſes* with a Bridle, which way ſoever thoſe cunning *Timeſervers* manage them: They are either Tame Beaſts for the *Publick Service*, or unruly and rapacious to the *General Annoyance*, as their *Guides* uſe the Word of Command. Now, nothing is properly to be Termed *Good*, but what is well directed *to a good End*, and to benefit all that are therein concerned. The Publick Actions of Inferiours then, that they may be well directed to a *Publick Good*, have their certain Rules, whereby the deſign of them cannot Fail; But if they are done according to thoſe Rules, are certainly of General advantage. So that a *Good Subject* is one that is Regular and conſtant, that knoweth his Place and Duty preſcribed, and perſiſteth in maintaining his Station, and ſo becometh uſeful abroad, happy at home. His good Acts are not a Diſtemper, which after extremity of chilneſs,

By

Fly out into a High Feaver, and relapſe again into the former Shivering condition; But are promoted by a conſiderate Vigour of mind, which compelling him to be dutifull for *Gods* ſake, ſheweth him withall the *Divine Wiſdome*, which has mixed *Obedience* and *Profit* moſt inſeperably. While his Ingenious Subjection is of concern to others, it is cheifly ſo to himſelf. For as his ſtrict obſervance of Duty conduceth to his *Princes peace*, and is his *Neighbours* Example and Tranquillity, ſo is it of much more advantage to the *Authour* then others, who as a Member of the *Body*, ſhares in the *Publick Good*; and moreover (beſides the ſatisfaction and joy thereof) hath from the Treaſures of *Divine Bounty* an unconceivable reward. In fine, he is juſtly to be Termed *Good*, becauſe his Sole aim is to pleaſe *God*, and imitate his communicative *Property* of *Goodneſs*, he readily Executing the *Good* which he deſireth or commendeth, either by himſelf or his *Vicegerents*; And this he doth ſo joyfully, that he accounteth *Submiſſion* and *Obedience* no Yoke or Burden, but the moſt Auguſt aſſertion of his *Liberty* and *Propriety*.

CHAP. II.

What Peace it is, which a Good Subject *would Obtain and Settle.*

WE commonly obſerve that nothing is ſo Univerſally deſired and deſpiſed, as *Peace*, earneſtly longed for upon the leaſt abſence, and welcomed frequently with full Teſtimonies of gratitude and admiration, but ſcarce enjoying the entertainment ſo uſual to things of leaſt conſequence and eaſier Purchaſe, *a nine days wonder*. The want of her, is wont even to Murmuring to be Lamented, the return Admired, Magnified, and (the ſhort Solemnities thereof over) a ſuddain forgetfulneſs overwhelmeth her Favours. But this is no other then the common courſe of Mankind, to prize what is Courted, and Villifie the ſame grown Familliar; as if we longed chiefly for diſatisfaction, or Loved a ſhort enjoyment only in order to long abſtinence. But that an ill Trouble of any thing wanting in Subſtance or Value poſſeſſeth us, is certainly an affliction proceeding from our ſelves, and is the want of

diſcretion and Piety, which makes the moſt deſirable Goods, firſt uneaſie to us, and quickly intollerably. Our continually Whirling fancies make us ſuppoſe Changes in what continueth moſt the ſame; and when we will not ſee our own Folly, we muſt be Senſible of Miſery. And truly diſſatisfaction is a weighty one; But it is in our own Pleaſure to Lighten or Aggravate it, no Miſchief being more eaſily Contracted or Removed. For if we ſet our ſelves Induſtriouſly to look into the Cauſes of things, begining firſt with our ſelves, we ſhall Seldom ſee any reaſon to ſearch any farther. The wanton undervaluing the Bleſſings of *Peace*, is alway the firſt breach of *Peace*, ingratitude being the Root of diſorder, diſtempering the Mind with Groundleſs Jealouſies, and the Brain with extravagancies. But this Miſchief befalleth no diſcreet or good Man, who by putting a true eſtimate upon things, is inoffenſive to himſelf and others. The way to preſerve *Peace* is for each Man Seriouſly to enquire whether himſelf hath been conſtantly juſt in his eſteem of her, and by Rectifying the apprehended Injuſtice every Man in himſelf, loſt *Peace* is reſtored. And thus we remove diſatisfaction without that Tumult and amuſing Agitation, wherein our Pollititians are at this day ſo much concerned. By being conſiderate we are either in it, or ſoon reduced to a true State of happineſs, and need no Laborious Care or deſperate Councels to keep or repair that which is ſo much in our own Power, which cannot be wanting nor rendered infirm without our being Fooliſhly unthankfull. By keeping his thoughts quiet, every Man contributeth to the *Publick Peace*; and the Private perfecteth the Common Security.

But the diverſity of Diſpoſitions, cauſeth a diverſe conſtruction of *Peace*, which too too frequently is not given according to what it ſelf is, but what the Speaker would have it thought. As was before obſerved, the deſire of being accounted *Good Subjects*, is great even in thoſe, who run Courſes contrary to the Rules of Obedience; ſo is the name of *Peace* Coveted as a Reconciling Ornament by thoſe, whoſe affections are Monſtrouſly inform and Brutiſh, whoſe Sanguinary perverſeneſs makes them the Scandal of Mankind. For ſo Numerous, ſo Delicious, Rich and Weighty are the benefits, which *Peace* brings, ſo Amiable and Divine thoſe minds, wherein ſhe reſideth, and ſuch a Flouriſhing Beauty encompaſſing her Habitations, that he who is her Profeſſed Enemy, muſt by reaſon of the general hatred abandon humane Society. Thence it is that the very affronts and Injuries, which compel her to ſeek *Heaven* for Refuge,

walk

walk under the Diſguiſes of *Peaceable deſignes, and Peaces Vindication and promotion.* And becauſe there is Viſibly a breach of Concord, the Authours thereof not able to bear the blame with a miſcheivous induſtry Shift it upon ſuch as are moſt jealous of attempts againſt *Peace.* So that upon cautious *Vertue,* which by prudent Love and Innocence ſeeks to retain her, are thrown the imputations of Treachery and Diſcord. And in the mean time between thoſe, who on one Side aloud plead her Cauſe, and on the other hand Act according to her Diſcipline, *Peace* is loſt and *Union* diſſolved. Now the Cauſe is in the credulity of unwary Men, (who are the moſt of any Age) who by Turbulent Men impoſed upon, think many things wanting to them, and moſt of what they enjoy Deficient; that Supplies and Stores would abound were not the Care of them committed to heavy and unſeeing Men; Moreover, they are affrighted with a *Puppetry* of dangers repreſented as *Real* and *Gigantine,* which the Drowſineſs of their *Protectors* ſuffereth to invade them without endeavour of prevention. At the begining of Conſpiracies and Diſorder the wiſeſt deſires of *Peace* are only called *Neglect* and *Stupidity,* and the People intoxicated with Plenty, areperſwaded to believe themſelves Poor, Wretched, and in danger, and by Mutinous Clamours, to awake their careleſs *Governours,* and animate them to diligence. But if their inſolent behaviour be repreſſed, and *Fortitude* (the bleſt *Guardian* of *Peace*) appeareth to check the contrivances of *Sedition,* preſently this is Termed *War, Oppreſſion,* and *Tyranny,* and the *Peoples* condition becometh Lamented, as if they were immediately to be Subjected to Slaughter, becauſe required to be Quiet and Proſperous. And here nothing can be allowed to be *Peace,* but what *an impracticable Lenity* ſhall permit to the impudent requeſts or (rather) demands of Men deſtitute of Sobriety. But ſuch requeſts being a Manifeſt Violation of *Peace,* the conſenting and yielding to them is no other then an invitation of diſorder; and every *Subject,* which appeareth pleaſed either with the gravity of pretentions or the way of promoting them, recedeth from the *Office* of a *Good Subject* by aſſenting to what eſtabliſheth no ſafety. And the excuſe of being enſnared by the ſpecious aſſurances of *Publick good* is not to be admitted; For miſunderſtanding freeth him not from guilt, who ought to know certainly what he doth, before he moveth out of the *Rules* and *Ways* appointed to him, and Antiently obſerved by Men of Eminent and Fortunate Obedience. Neither is it the proper deſign of *Peace,*

which ſome ſo much extol and call *Moderation*, whilſt they comply with all *Factions*, and think their cold indifferency interpoſed between the diverſe extremities of heat, will in time reduce all to a convenient Temper. For this is either a Cowardly Submiſſion to the Practiſers againſt the *General good* given under a Fairer Title only, or a Fooliſh preſumption concluding Succeſs in the *Union*, it would form before acquaintance had of the Nature of the Subjects of the work propoſed. The firſt of theſe hath alway proved an unfortunate and Fatal endeavour of prevention, which the Authours of miſchief ſo eaſily diſcern, that nothing more encourageth them, and is commonly the ſharpeſt Spur of their Galloping Fury. And the latter advanceth it alſo by believing it ſelf Proſperous when moſt deluded. For unquiet Men together with Viperous affections, have a creeping and ſoft way of Guile, whereby they inſinuate hopes of Submitting to reconciling Propoſals, when they leaſt Harbour ſuch intentions. And the eaſineſs of theſe *Indulgent Pacifiers* they uſe to carry on with more Security and leſs obſervance whatſoever their devices and conſpiracies. But beſides this Evil of being Inſtrumental and aſſiſtant to the *Contrivers* againſt *Peace*, he is himſelf a breaker of it, who without Licenſe obtained, ſhall upon any pretence, recede from the Station, to which he is ordered. Let what *Prudentials* or Fancied *Polliticks* ſoever poſſeſs him, they are no Warrant, for his indifferent Demeanor in reſpect to *Obedience*; but whoſoever is not Strictly *Obedient*, is partly *Factious*, and ſo far Strengthens the ill *Deſigner* as he hath withdrawn himſelf from his exactneſs of performance of Duty. For this taketh ſome Liberty, the other doth but take more, not to do what he ought; but the latter hath as Lawfull a permiſſion as the former. In any part to move towards or ſhew a compliance with unruly Men, is not a promoting *Peace*; for although it may ſeem for the preſent to abate their Madneſs, it is alway found in the main more violently to excite it.

A *Peace* therefore, which being obtained, hath no firm hopes of eſtabliſhment, is not that, which ſo ſtrongly engageth the thoughts and care of a *Good Subject*. A *Peace* patched up and compoſed of uncertainties, and dawbed over with the fallacious promiſes of Men by experience known to be inſincere, maketh Wiſe Men fear, and Good Men mourn, being rather then a *Peace* to be accounted a time of reſpite for wickedneſs to gather Strength, which ſhould be cruſht in the infancy. But a *Good Subject*, is Studious of the ſame,

he

he Prayeth for, that the *Peace* obtained may be ſuch an one, as is without danger of *Leading into Captivity*, and when there is *no complaining in the Streets*; when there is Security from Forreign incurſions, and enjoyment each Man of his own, a general Satisfaction at home. That force from without may not Allarm the People; Duty and reaſon directeth the *Subject* by Prayers and ready aids both Pecuniary and Military to give his *Prince* ſtrength and Reputation. Duty enjoyneth this; and the reaſon of Self preſervation adviſeth it, becauſe neither Money nor Arms afford the owners defence whil'ſt altogether retained in Private Hands, but are their beſt Guard and moſt their own when cheerfully reſigned to their *Princes* diſpoſal. The Splendor of his *Sceptor* rendereth his *Sword* formidable and moſt uſefull; and we beſt keep and enlarge our own Fortunes, by a Generous contribution of Jewels to the Beautifying of it, the Glory and Benefit being certainly more the *Subjects* then the *Kings*. But there muſt be a farther Care of being every Man Religiouſly juſt at home, the great ones not oppreſſing the leſſer, nor the leſſer joyning into Parties and conſpiring again the greater, if they begin to think him for his Neighbourly behaviour and meekneſs meet only to be cullied and undermined. Theſe things done on either hand occcaſion *complaining in the Streets*, which a *Good Subject* induſtriouſly Laboureth to prevent and cure as opportunity and the place he ſtandeth in permit him. Injuries ſtir Men up either to mutual Revenge or Publick Clamours for ſatisfaction, which if Craft or Power hinder, the Innocent *Government* is Calumniated, and Private abuſes frequently grow into open diſorder. And by theſe means pernicious Examples are Multiplied, Men looſe their *Liberty* and have no free enjoyment of *Property*. For *Liberty* is not (as ſome in our days would have it eſteemed) a ſufferance, ſuch as the Holy Text mentioneth of *Iſraelites*, when for want of Government, *Every Man did that, which was right in his own Eyes*; but is *an Exemption from a Forreign Yoke*, and a *priviledge of Subjection to our own Natural and Lawful King*. Neither doth the *enjoyment of Property* conſiſt in uſing our own at any rate after our own will, but in uſing our own according to the preſcriptions of *Religion* and *Juſtice*. So that to be able, every Man according to his quality and in his proper place of Subjection, freely to Act that, which is good and praiſe-worthy, and to Reap the benefits of ſo acting, is to enjoy *Liberty* and *Property*. To endeavour as he may his own and his Neighbours good, is Religious and Juſt; but to go beyond

theſe,

these, is not what we usually Term *to take Liberty*, but is usurping upon *Liberty*, and becoming Licentious. And to repress all Licentiousness is the part of a *Subject* Practising *Peace*; notwithstanding he must warily keep within the Lines of his Office or Power allowed, because even the repression of Evil by other means and Persons then those duly appointed, is a breach of *Peace*. All Irregularities, as they are greater or less, do more or less tend to her Annoyance both in consequence and Example; therefore by good and Wise Men are carefully avoided, that She may be the more entire and indissoluble. So that by advancing their *Princes Power and Glory*, and promoting by piety and Integrity the Common Interest, they endeavour both to obtain and Settle *Peace*; which is then only firm, when our *Defender* is Glorious abroad and Honoured at home, and we all detest to do to each other *the things that is Evil*. *Good Subjects* are not for Innovation, nor can they bear with such as Clamour for *Peace*, and pretend to Settle it by *Faction and Seditious Tumults*. They very well know the vast Latitude of their expositions of *Peace*, and the narrowness of their intentions to her, whose obtended Zeal is so Loud and Fiery; and in short, that the *People* have no other Rules for happiness but those of *Obedience* to their *King*, and a discreet Government of themselves.

CHAP. III.

The distinct Offices of the Prince *and* Subject, *in the concerns of Acquisition and Settlement.*

TO Speak a Man to be a true Lover of *Peace*, is to affirm him a good *Christian* and very *Wise*. A *Fool* neither knoweth its Value, nor how to compose himself to the Study thereof. Even those in diverse Ages so much Famed for *Policy* and the Ruine of *Crowns*, did at the best but Act that *Incendiary*, who not capable of otherwise attaining a Name, procured it by the destruction of a magnificent *Temple*, whereas his unfurnished *Brain* could have contributed nothing toward the Erecting of a meaner *Fabrick*. At the same rate do I Judge of the exalted Men of our times, who so cunningly Scatter Discords with an undiscerned Artifice. To this *Malice* Leadeth them as a ready *Guide*, inspiring them with Councells suit-

ing

ing with their propoſed ends, but *the way of Peace have they not known*, nor are they capable of Inſtructions how to find them or Demean themſelves in them. But as the Arts of *Government* do excell all others; (the reſt being only attendants to them) ſo of all *Regal Excellencies*, a thorough converſation and intimacy with the *Arts* of *Peace* is undoubtedly the Subſimeſt. And thoſe *Subjects*, who in their Truſts and Stations, ſedulouſly apply themſelves to the Execution of *Kingly* Dictates, and to be fit Miniſters of Injunctions of this ſort, are queſtionleſs the moſt nobly aſpiring; and the more nearly and immediately they are concern'd in diſcharge of this Office, the more delicately fine and polite their frame and temper ought to be. All men indeed have their executive parts to act and account for, but they are for the moſt part different, and the moſt accompliſh't (becauſe *Subjects*) are but ſubordinate. In which condition to do well, is their true Glory, but to attempt their own Promotion, to ſet themſelves forward out of Self-confidence, is the greateſt forfeiture, and moſt manifeſt diſcovery of Infirmity of judgment. For although the *Love of* Peace is an admired *Virtue* in both Prince and People, yet the *Offices* are not the ſame; The *Prince* is as the *Head* directive, the *Subjects* partly executive, partly paſſive. Even thoſe whom the *King* from his obſervations of them, receiveth into the receſſes of Conſultation are, if not altogether, yet in this very point, for the moſt part Executive, their adviſes being Inſignificative, until they have his approbation, and are by his Will formed into a *Law*, to which even they are to yield a ready obedience. Now the *Counſels of Peace* are *Kings* peculiar *Skill*, a *Myſterious and God-like Faculty*, into which *Subjects* are not to pry any farther then the admiſſions of *Royal Grace*. To attempt upon them is a Sacrilegious breach of their Peace, and a great interruption of the *Subjects* own, which nothing deſtroyeth like *Suſpition*, that emboldeneth this ſawcy ſcrutiny, and overthroweth in order to outward diſturbances our beſt Peace, even that of our Minds. What therefore the *Prophet* ſpake in *Gods* cauſe, I may to the *People* inoffenſively ſpeak in the *Kings*, *In reſt ſhall ye be Saved, in quietneſs and confidence ſhall be your Strength*. This is the *Subjects* ſafeſt courſe, although they are ſometimes taught the contrary, that Queſtion being reiterated with oſtentation of judgment in the Speakers, at what time this duty and counſel is preſſed upon them; *What, ſhall we all lye ſtill, ſeeing ſuch approaching dangers, and ſuffer our throats to be cut like fools and cowards?* And here, alas! how quick-ſighted we would needs be, when the *Dreamers of Dreams* have ſomewhat awakened, and told us their

dreadful

dreadful Visions? Whereas, were we throughly awakened, we could not but see more clearly, and above all, plainly discern, that our watchful *Pilot*, who sitteth at Helme, doth naturally (as bred up to Speculations) and judiciously (as having all the accumulative advantages of knowledge) foresee any tempest, which being like to arise, may endanger the *Ship of State*. We that lie below too much fear sinking by every high Blast, and hearken foolishly to envious destractors Sailing in the same bottome, to whom our *Masters* wisdom and greatness are a grief and Eye-sore. Thence, when there is really a time of need, help is mutinously (I had almost said, Rebelliously) denied, because our *Commander* doth not to the certain ruin of all, direct his course by common advice in an extraordinary case. At the beginning of a Storm they'l not be under his Command, because they are told, that they know not what perilous Rocks lye hidden in such a Tract. Insomuch that in the want of due assistance, if all be prosperous beyond expectation, the success is miraculous, and to be ascribed only to *Gods immense goodness*, and our excellent *Conductors* judgment and experience. But all this while, what probability can we have, that our *Prince* either doth not, cannot, or will not see mischief drawing on, nor protect us, and by so doing, preserve himself? Of the eminence of his abilities, hath been enough, if not here spoken, yet every where known; What reason then that his own safety should be so cheap in his own estimate? Doth he it out of hatred to himself? Or are his *Subjects* so odious to him, that he becometh contented to ruin himself, that we may all certainly Perish? Having no reason to conclude the first, we Answer the second with an Enquiry; What have we done? How have we behaved our selves towards him, to excite in him an Indignation so Prodigious, that taketh away all care and respect for himself? And such an Indignation there must be by our undutiful demeanour, or else it is manifest, that our Consciences accuse us of Evil in the height designed and endeavoured, which meriteth such an one, although he harbour it not in his *Sacred Bosome*; For we cannot fear that which is not, or which hath not been deserved. But innocence is free from suspition, especially where the concerns are vastly more his, then any particular *Subjects*, and at least equal to all. But the fears are raised, and the suspitions fomented by men, who (notwithstanding their Professions, and the peoples opinion of them) hate their *King*, and have no desires of their *Countrys* tranquility. And where ever such appear, the *King* in his Rules of *Peace* cannot but see a necessity of taking them off by violence, (if other means procure

not

not a ſpeedy Remedy) becauſe the *Publick* Peace is preſerved, when diſorder is prevented; and ſuch Victims are very ſatisfactory to her. Nay, ſo far are they from being in the leaſt offenſive to *Peace*, that thoſe *Princes* who have too long Tampered with other Medicines before they ſet upon this way of Cure, have offended againſt her Laws by too much delay. For when Buſy Men have been permitted to goe on too far in diſperſing their Mallice under ſpecious pretences, rather then they would ſtrike off the Cancred Member to the general preſervation, although this forbearance proceed meerly from compaſſion, the *Authours* have been (unwillingly indeed, but) *Acceſſaries* to the Calamities which followed. It is (I know) a much applauded diſcourſe; That for the *King* to pleaſe his *Subjects*, to Rely upon their Love, and caſt himſelf wholly upon their affections, are the only means for him to eſtabliſh *Peace*, and attain to the height of Formidable *Grandure*: No *Prince* being ſo powerful and Rich as he, that winneth and ſo Ruleth in the Hearts of his *People*. But while they urge this to him, what in the mean time do they make their *King*, whom they would ſuppoſe not to know this, and how far it is true? For if the conſtant exerciſe and practice of *Religion*, *Juſtice* and *Clemency*, be not *Princely Obligations* ſufficiently commanding all dutiful and grateful returns from reaſonable and good Men, *Subjects* who are not theſe, will never nor ought by any endeavours to be otherwiſe wonne; becauſe the *Prince*, who would gratifie unreaſonable Men, in ſo doing knoweth himſelf to offend againſt the Rules of *Peace*: *God* is thereby made angry and good Men to mourn, and innumerable muſt the miſchiefs be, which will of neceſſity follow. If thoſe Acts of *Magnanimity* do not Influence them, a deſcent from his *Majeſty*, which will render him leſs Honoured, will not purchaſe him more Love. Thoſe bold Men from whoſe ill repreſentations the moſt *Heroick Vertues* are Traduced, need not much uſe of Art to bring compliances under contempt. For they muſt either be aſſented to through want of Judgment or Tumultuarily Forced: And in either Caſe new Breaches will be made, and former made wider. *Subjects*, who ſhall find the advantage they have gotten over their *Prince*, cannot (as I ſaid) Love him the more becauſe they will leſs Reverence him; neither can they think themſelves ſafe, who muſt alway expect Revenge either of the Blemiſh left upon reputation (then which nothing hath a deeper impreſſion) when diſcovered, or the undutiful carriage, which hath preſumed to take his *Throne* lower then his *Anceſtours*.

But ſtill the thoughts of *Religion* ſeem to urge an extraordinary

care, by reason of the manifest dangers said to threaten it. And indeed, the concerns thereof are so transcendently high, that they justly demand all our skill and utmost vigilancy to be employed for its preservation, *Peace* with present, and the hopes of our future welfare, being all enjoyments, which are *Religions* Blessings. Neither can any man truely love his *Prince*, his Neighbour, or himself, who liveth indifferent, and carelesly contented with any thing that beareth that *Name*, whether true or false; because such an one hath somewhat, which he prizeth at an higher rate, in the enjoyment whereof, if disturbed, or in danger of disturbance, he will not scruple as he shall be able to act to the violation of *Union*. Nothing certainly more conduceth to *Peace*, then an earnest *Zeal* for *Religion*, which seeth the State enervated by every *Faction* that maketh Eruptions in the *Church*, and dareth object all its powers to its exclusion. Nevertheless, this *Zeal* must be *according to knowledge*, and the power it useth must be lawful, otherwise when it is erroneous and blind, it is also head-strong and outragious, and so is an adversary to *Peace*; and when it transgresseth the limits of the power the *Law* prescribeth, it undertaketh to defend *Religion* by *Impiety*. And how acceptable that persons services are, who bringeth to the *Altar Offerings of Abominations*, is easie to judge. Now the most undoubted powers of contending against *Faction* and *Innovation*, which every man is allowed and enjoyned equally to use, are devout *Prayers* and *Innocence* of life. Which if duely practised by the professed *Children of the Church*, would alone make her Victorious, and prevent all solicitous Counsels of disappointing her Adversaries. And it is to be feared, that the greatest difficulty is in daring to use and confide in the successes of these best defensive Armes; yet if these be not chiefly relyed upon, other means afford little or no help. When therefore I hear so much daily said of Religion and its Preservation, and see these most necessary coercives of attempts upon it so altogether slighted by them, who seem most Zealous, I cannot sufficiently admire why they undertake so great a work, who are most ignorant how to effect it. Especially, strange it is to observe so much action and fury, both condemnable, the first for want of *Commission*, the later as contradictory to the Principles of *Christianity*. And to all that are serious, the event is foretold when these *Agents* for *Truth* are considered; for they are either men destitute of *Piety*, having not so much as the Form, or else such as proceed to exalt her in the very methods, which they condemn in others as tending to her depression. By the joynt assistance of most *Atheistical Debauches and notorious Hypocrites*, we are great with expectation

pectation of a *glorious Church*. I confeſs I do not ſo much wonder at the impudence of the principal *Conductors*, as that many pretending to be and fortunately eſteemed Men of Sobriety, ſhould be led aſide with an opinion and hope of theſe Mens counſels, notwithſtanding apparently pernicious. For neither *Peace* nor *Religion* can ſtand upon theſe frames made up of materials unlawfully and unskilfully caſt together and diſagreeing from what they are to ſupport. *Religion* is not to be modelled by every man, who fancieth himſelf a Workman for that purpoſe; nor if that eſtabliſhed by Law happen at any time to be erroneous or deficient in ſome parts, may *Subjects* without eſpecial *Commiſſion* for that very end attempt alteration or amendment. Every man is bound to be well ſatisfied of the *Truth* of what himſelf profeſſeth; but muſt abſtein from what is the *Office of Supream Authority* only, unleſs that be pleaſed to impower him to inquire into and correct what ſhall merit a rectifying inſpection. Otherwiſe, although they ſhould be never ſo urgent, *Religion* tolerateth not a relief of her neceſſities, by private mens invading the *Kingly Power* and *Prerogative*; it is *Diſobedience*, from which ſhe will not own aſſiſtance. *Subjects* may deſire and pray, and ſome few of the wiſeſt and moſt remarkably Loyal, may modeſtly and privately Petition their *King*, that he would graciouſly remedy and prevent ſuch evils as the *Church* ſuſteineth or feareth. But in either caſe they ought evidently to ſhew the complaints to be of inconveniencies really incumbent, and their jealouſies to be juſt and weighty, otherwiſe they give him juſt ſuſpition of their either Wiſdom or Integrity, that they are themſelves enſnared by ill deſigning men, or would enſnare him. No *Aſſembly* of men, although met together in *Council* by his *Majeſties* eſpecial Command, are to meddle with matters of *Religion* (more then concerneth Piety in the practiſe) any farther then their *Maſter* recommendeth it to their care to conſider of it, and report to him the reſults of their Conſultations. To *Act*, *Vote*, or *Reſolve* herein, without his leave and direction, is to diſown his *Authority in matters Eccleſiaſtical*, and make themſelves a *Supream Conſtitutive* Power. If ſome very meek Addreſſes be (as I ſaid before) modeſtly and privately made of their apprehenſions of *His and the publick Danger*, by miſcheifs threatning the *Church*, and ſome humble overtures of Prevention ſubmitted to his *Princely Judgment*, they have gone as far as *Good Subjects* dare. But if their *Prince* ſee more ſharply into his own affairs, while they will needs ſuppoſe him to overſee, it is utterly incoherent with the *Office of Religious and good Subjects*, to uſe any violence or ill Arts to compel him, foraſmuch as they can but barely juſtifie their moſt humble Entreaties. Some have exceeded their

Commission, and extended their *Priviledges* from *Just* and *Honourable*, to *Unwarrantable* and *Rebellious*, under pretence that their *Prince* did not see, neither would be advised how imminent his danger was. Instead of *Faithful* and *Loyal Subjects* assembled, to offer him their Lives and Fortunes, against *Forreign* or *Domestick Enemies*, they have first fallen to other *Debates*, and more trifled out time about *Eye-sores* and harmless *Wens* in the *Body Politick*, then to apply themselves to the cure of the *Distempers* so much complained of, to endanger the *Vitals*. And then to pare the Nails of his *Power*, and shave the Excrescencies (as they call them) of his *Prorogatives*, at the time of greatest need (as themselves confessed) when supplies should have been freest, were the onely means they found to restore health to these *Kingdoms*, and exalt above his *Neigbours* their *Princes Scepter*. At length when his acute *Judgment* saw, and great *Spirit* disdained their Counsels, they resolved as *Guardians* of a fooliſh or mad *Pupil* by Fetters to perswade, and most horrid indignities to lash him into compliance, and (had not *Divine Providence*, as his *Shield*, diverted their aims) would no doubt have accomplished their promised *Glory* and *Grandeur*, by the before practised course of rendring their *King* Immortal.

How rationally these and the like actions conclude the Peace of *Church* and *State* designed, and the *Authors* meriting the Name of *Good Subjects*, is so unfit to be enquired into, that I wonder even Fools and Madmen, who take almost any thing upon credit of the *Deliverers*, have no Stones to hurl at these grossest of *Pretenders*. But the *Lovers of* Peace are exceſſively ashamed, and our incomparably *Reformed Church* scandalized, to hear and observe the most reproachfully distracting studies of men, who seem to envy all others the Fame of *Religious* and *Loyal*, all their expressions proclaiming their restless care of *Gods* and the *Kings Honour*. But we see that smooth words tend most to the breach of *Peace*, when there is *War in the Heart*, and that no Crimes are so odious as those over which the *Name* of *Holiness* is superintended. To prevent the excess of which Debauchery of the Mind, and the Calamities which inseparably attend it, we must warily avoid the creeping Folly at the beginning, which admitted, openeth the passage for what is most monstrous and prodigious. To that end we must reserve no patience of the ear for them, who by the magnitude of danger (whether fictitious or real) perswade men that they may divert themselves somewhat from the exactness of duty. This once received, presently confineth and enlargeth *Obedience* at will, allowing it no proper bounds or assigned station, nor indeed any thing more then a bare *Name* to serve the basest ends. The strictness of Duty towards our

Prince

Prince well obſerved, is the greateſt aſſurance of *Peace*, becauſe the firmeſt Bond of *Religion*, being *in God*, and *for God* performed. This calmeth all thoughts in us, by begetting a due and ſeaſonable *Confidence* in our *King*, truſting him with our ſelves and fortunes, which he cannot injure ſo long as we *Love and Honour him*. And *ſuſpition* removed, we ſhall be generouſly executive *Miniſters* of *Peace*, either in our common Employments, or the particular charges, with which he vouchſafeth to honour us, leaving the grand care thereof upon him, with whom *God* hath entruſted it. This is virtuous, noble, and conſentaneous to *Religion*, being the Ornament of that *Profeſſion*. While we know our *Duty* diſtinguiſhed from our *Superiours*, and act *Chriſtianity* more than diſcourſe it, we need not fear our tranquillity to be over-whelmed by force, or undermined by Subtilty. For our care of *Peace* and *Religion*, will make us watchful over our ſelves to continue Innocent, and over Pretenders to keep them from Sacrificing to their Malice and Ambition our moſt glorious and deareſt fruitions: And by dutiful returns of ſeaſonable proviſions, in token of gratitude to our *King*, and the better to enable his Love and Care of us, reciprocal affections will alway abound, and *Gods* Bleſſing will manifeſt his approbation, that this is the onely right courſe of obteining, that *Glory may dwell in our Land.*

The Diſturbance of the Princes Peace, *is the ſame of the* Subjects.

OF this, much needeth not to be ſaid to ſuch as are apprehenſive what is the *Duty* of *Good Subjects* in the acquiring and eſtabliſhing *Peace*; their griefs ſhew them alſo ſenſibly knowing how much what ever is matter of vexation to their *King*, is perplexity to them, and their labouring thoughts are reſtleſs, until relieved by aſſurances that he hath overcome the difficulty. Others leſs ſenſible of the reaſon, are not by their ignorance the more exempted from Sufferings; although they too too frequently impute them to contrary cauſes, and ſo render them heavier and ſharper to themſelves and others. Under *Pagan Kings* and *Magiſtrates*, without their Peace and Proſperity, a *quiet and peaceable life in Godlineſs* could not be preſumed to be obteined by the *Primitive Chriſtians*; therefore was it enjoyned as the firſt work of *Piety, that Interceſſions and giving of thanks ſhould* to that end be made *for them*. Certainly the Caſe is not now altered, nor will diſorders of *Chriſtians* greiving *a moſt Chriſtian and Gracious Prince*, promote *Peace* and *Religion*. But now the *King* is become the *Churches Defender*, his Troubles are the *Subjects* more direct wounds, and his Griefs more generally

nerally afflicting. Sometimes men are troubled and augment their troubles, by cauſelſly accuſing their *Prince* of miſtakes, when it was their own perverſneſs firſt diſturbed him, and that continuing, is his farther vexation, and much more both theirs and every Mans. It happeneth to them as to a reaſty *Jade*, which without cauſe is ſullen, and winceth againſt its *Rider*, diſcompoſing him, but Galling its own Back, and Bruiſing its own Heels; and being ſeverely Spured and Whip't is the more angry, but altereth not its Quallities; Nevertheleſs can have no Remedy but alteration. The weakneſs of many Mens Judgments frequently proceedeth to Inſolence, and if their *Governour* go not the way, which they preſcribe, Kick, Murmur and Rebell, and by diſquieting him, Gall and Torment themſelves; Whereas his only deſire is that with them he may be quiet and Proſperous. The Vexations are great and Spreading until they are reduced to good Diſcipline, but his compliance is moſt Fatal to all. We have an inſtance in *Sacred Writ*, which will ſufficiently evidence the Calamities befalling *Prince* and *People*, when the *Prince* is overuled by a Clamourous Multitude. *Saul* being poſſeſſed of the *Iſraelitiſh Diadem*, was ſent by *God* with an eſpecial Commiſſion to lead an Army againſt the *Amalekites and utterly deſtroy all that they had, Man and Woman, Infant and Suckling, Oxe and Sheep, Camel and Aſſe.* But after Victory obtained, the People Murmur that ſo chargeable an *Expedition of two Hundred and ten Thouſand Men* ſhould have no Recompence; That the Spoils of a Rich *Eaſtern Country*, and ſuch Plenty of *Fat Sheep and Oxen, Younger Fatlings and Lambs*, ſhould all (while they had neglected their Farms, Flocks and Herds at Home) Periſh to no Mans benefit; That at their return there muſt be Publick Thanksgivings, Sacrifices and Feaſtings, with their Wives, Children and Relations at Home; which they judged would prove a Lean and Barren joy, if the Sacrifices and Beaſts to be Slaughtered, muſt be fetched from their own Folds and Stalls: Theſe or the like, were the Voices of the Multitude, and were ſpecious Arguments uſed by the *Nobles, Rulers* and *Chief-Captains* to perſwade the *King* to neglect his Duty towards *God for the good of the* People. They all concluded that the preſent *Intereſt* was the beſt *Religion*, and that the ſhew and noiſe of Sacrifice would Silence *Heavens Decree* pronounced for the *Contempt* of its *Laws*. Neither was this eaſily obtained of the *King*, who, although a Valiant Man, was forced to yield, for the Murmurs and Mutiny had proceeded ſo High, that he was put into a great fear, ſuch as Subjected him in the meaneſt ſort to the Raving Populacy; for (as he ſaith of himſelf) he *Feared the People and Obeyed their Voice.* But thus the *King* pleaſed the *People* to his own and their Ruine. For *God* immediately commanded the *Kingdome* to be Rent from him. And although ſome Years Intervened between the Sen-

tence

tence and Execution, yet the reſt of his Reign was but improſperous, and at length upon *Mount Gilboa*, the *King*, his *Sons* and *People* fell down grievouſly Slaughtered by a *Forreign Enemy* and *Invaſion*, and the Victory over them was uſed moſt Savagely and Inſolently. Such are the uſual Harveſts which *Subjects* Reap from their undutiful behaviour, wherein the more Succeſsful they are, the more inevitable is their deſtruction. Miſcarriages in any ſuch attempts are moſt happy, which inſtruct them what ſhould have been forborn, what practiſed, and convince them of a neceſſity of renouncing all Rude and Irreverent thoughts of their *King*, in order to the eſtabliſhment of Happineſs. But that ſo powerful an Example ſet down by the *Holy Penman* muſt needs be prevalent with Men ſo much profeſſing *Religion*, I ſhould not have gone farther for one, then the ſo freſh and Sadly memorable of our late times. Then were ſeen the Tides of Popular Fury to Swell to ſuch an excеſs, that they Swallowed up all *Government* both in *Church* and *State*, our *Kings*, *Princes*, and moſt eminently Pious and Loyal *Churchmen* were either Murthered, Baniſhed, or driven into Corners; and in ſhort, after the diſcontented *Rabble* had taken the matter into their own hand (to which frequent *Royal Condeſcentions* did but the more embolden them) to Repair, Reform, Cure and Settle all, their miſeries and diſſatisfactions did even infinitely abound. And then to find what they ſought for, they were compelled to retreat, to acknowledge their folly and diſtreſs, ſupplicating him whom they moſt rebelliouſly and ignominiouſly diſpoſſeſſed of his *Crown and Dignities*, *Return thou and all thy Servants*. Until his *Peace* was reſtored, theirs was in excilement; none other with their Boaſted Sciences of *Government* could after a long and wretched experience give any hopes of effecting the publick ſafety, but the ſame they had rejected. Whom with accumulative Honours they Petitioning to return acknowledged that nothing but want of confidence in their lawful *Monarchs* virtue and judgment, had ſo miſerably enſlaved them under *Anarchical Tyranny*, nothing but that confidence could revive the Sinking *Kingdoms Glory*.

So great a *Calamity* and unexpected *Redemption* ſucceſſively furniſhing us with infalliable Rules for proſperous enjoyments, our ſuddain forgetfulneſs or careleſs obſervance of them maketh us appear the moſt deſpicably *Sottiſh* of Mankind. We are uneaſy and thoughtful by liſtning to the *Authors* of our newly vanquiſhed afflictions, who with an ill natured, but moſt genuine *Offſpring* inſtill Poyſonous Opinions into the minds of their *Fellow Subjects* in detraction of the *preſent Government*. I ſhould rationally think their very Perſons caution enough againſt any their inſinuations, much more when they repeat *Rebellion* in the ſame methods, and ruſh on with more impudence then their former beginnings knew. Nevertheleſs we have ſeen divers of them promoted to be of the *Grand Council* of the *Nation*, and there Principals

cipals of such ungrateful and undecent Orations, that while they pretended to represent *Greivances*, ought themselves to have been proceeded against as the most intolerable of all *Grievances*. We hope that *Members* of a Sound constitution may by *Gods* Blessing succeed them to repair in Truth those breaches which the former vitiated ones, have opened to Scandal, Confusion, and the Terrour of our *Prince* and all *Religious People*. Otherwise we ought to intercede with *God* and the *King* that such *Prodigies of State* may no more appear among us to Subvert our *Peace* and *Religion* with novel and unheard devices of *Goverument* and *Union*. What considerate Man seeth not the *Foundations* now stricken at, when by the same courses, and many of the same Hands, they were before Subverted? and when the *Nation* Sinneth again its old Crimes, after such a *Miraculous Restauration*, what can hinder *the worse thing* from befalling it? Or where shall we look for a *second Redemption*, who have so Idly undervalued the *First*? In former *Ages* the *Great Assemblies* did indeed what they undertook, support the *Nation* by Strengthening their respective *Kings*; but of late *they have been so far from treading in the Steps of their* Ancestours (as that *Blessed Prince* delivereth it, who afterward more sharply felt the mischief of such *Parliamentary* digressions) *by dutiful expressions in that kind, that contrarily they have introduced a way of bargaining and contracting with their* King, *as if nothing ought to be given him by them, but what he should buy and purchase of them, either by the quitting somewhat of his* Royal Prerogative, *or diminishing and lessening his* Revenues. This was spoken of Disrespects and Demeanours, inconsiderable in comparison of what himself became afterwards Sensible of, and his *Royal Son* hath lately found too much cause to mention and reprove. And each of these disloyal Practises encrease the consternation, which hath Seized us, and is general, though diversly afflicting Men according to their diversity of Humours. Some are entangled in Labyrinths of Conceits that their *Prince* is ill advised, and hath no good Councel, as if he wanted their judgment in Choosing, and all of their *Choice* and *Representatives* were endued with *Infallibillity*: some are so fearful of disorder in the *State*, and so jealous of *Religion* least *Superstition* should enter in and corrupt it, that they presently break the Peace, which they only fear may be broken, and most Superstitiously Idolize those *Oracles of Satan*, which against *Scripture*, *Primitive Example* and *Human Reason*, lead and perswade them: Others Piously Lament their *Princes* Vexations, and the *Churches* Reproach and danger in the midst of so many partly Malitiously contriving, partly inconsiderate and Zeal Blind *Adversaries*; whose infatuations they Pray may cease, and the Smiles only of Fraternal Union in our deareſt *Mothers* Bosome and Embraces may be *Forreign Enemies* Envy, and the *Worlds* Discourse and Amazement.

CHAP.

CHAP. V.

A Good Subject *cannot but grievously Mourn, and be Afflicted by his Princes Adversities.*

THat one, who feareth *God* and his *Ordinance*, who desireth and endeavoureth the publick *Welfare*, and seeth how inseperably *God* hath joyned the *Good* of the *Higher Power* and the *Subjects*, (for saith St. *Paul*, *He is the Minister of God to thee for good*) cannot but grievously mourn *and be afflicted by his* Princes *Adversities*, is nothing to be admired by them, that revere *Conscience*, or truly mind *Heaven*. For when he, who is *the Minister of God to us for good*, shall by the *Devil*, or any of his *Agents*, have the Channel of his Power, through which our good must flow, stop'd or disturbed, this will be every Wise mans grief. Fulness and Wantonness may at present make many inobservant; Pride having made divers to contemn those Blessings, which came not answering their own mode and prescription, may make them merry to observe it and help to promote it; the Rapacity of such as are not contented with what the usual course of the stream brought them, will assuredly by variety of Arts corrupt and trouble the Waters, in hope of more plentiful Fishing and Prey. But wise and good men lament these disorderly either hopes or joyes, seeing apparent mischief reigning under the smiles of men of unstable minds. The business of *Kings* is not to satisfy fluctuating humours, but to give Contentment to their *Subjects*, which cannot be otherwise administred, then by *Religion* and *Justice*, and practising the blessed *Rules of Peace*. The concerns of *Religion* and *Justice*, are for the most part within the publick view: But I have shown that the *Mistery* of *Peace* is their peculiar Skill, not to be pryed into any further than they are pleased to permit, but that the *Subjects* Acquiescence is their best Strength and Safety. And although this be true, yet there are too commonly men Dissatisfied, Ambitious and Malicious, who will not be Happy, who will be peeping, medling with, and *Speaking evil of the things they understand not*. And sometimes it happeneth that these pernicious wretches go on with a Fatal Prosperity, insomuch that (as the *Wise man* speaks) *The City* (by which he meaneth the *Kingdom* or *Commonwealth*) *is overthrown by the mouth of the wicked*. Sometimes the commotions only threaten, and having begun the works of

ruine, are not able to finish them, *God* being pleased *to put an hook into the Noses* of the Insolent, and to curb *the madness of the people.* But in any of these Cases, the calamity beginneth at the *Head*; all the vitious *Members* blowes and reproaches are at that: Although they are pretensively aimed at something else, yet there they are designed to fall. But then, alas! how sensible is every sound *Member* of all the Affronts Indignities and Sufferings, which it sustaineth? If it Ake and Grieve, how they languish? If it smart, how speedily do they feel the pain? And its Agonies put all on Trembling? Every injury they feel, each deprivation is their loss, every reproach their shame. Then they mourn and cry out as lamenting *Jeremy, For this our heart is faint, for these things our eyes are dim.* Ordinary troubles observed in equals, create commiseration in those who have not put off Humanity; but *Christians* have a fellow feeling of their Brethrens afflictions by the greatness of their compassion, *bearing one anothers burthens*; as if suffering in the same Body, and under the same Calamities. If such be the Affection of common Neighbourhood, which the general rules of *Christian Charity*, and peradventure some, peradventure no particular Obligations of dependance or communion have enlivened; how boundless must those Passions and Griefs be, which proceed from *Charity*, enflamed by all that the free exercise of *Religion*, Temporal Hopes and Dependencies, and the enjoyments of a pleasant Fraternal Communion can administer? By the Injuries and Disturbances of the *Kings Peace*, the Publick Exercise of Religion is also interrupted; for then *when the wicked arise, a man is hidden*, then what they celebrated before with open Joy and Thanksgiving, *Gods Children* being scattered by the Persecutions of the *Ungodly*, are forced mournfully to perform in Corners. They that will not allow their *Nursing Father* quiet, will afford the *Pious Sons* as little Tranquility. And although no other molestation ensue from the impious *Authors* of the *Kings* Grief, yet the remembrance by whom *God* hath hitherto conveyed those most Heavenly pleasures to his *Servants* upon Earth, mingleth even those sweets with Gall, when *God's most Sacred Substitute* is forc'd to drink of the Cup of Bitterness. Each good man is desirous to undergo in his own person what he sustaineth, and would gladly give his Life in exchange for the Afflictions of the *King*, who is *worth ten thousand of us*. *David* although a *King*, was so concerned at the death of *Abner* a reconciled Enemy, that *all the People* could not perswade *him to eat*, because there was *a Prince, and a Great Man then fallen in* Israel; much more *Good Subjects*, when they see Mischief designed against their *Soveraign*, and carried on with Fury and Insolence,

do

do Fast and Mourn, and when they do Eat, it is the Bread of Afflictions and Tears. And in the next place (although they do not move Pious men with equal affection, yet) our Temporal Dependencies and Enjoyments considered, help to add weight to our Grief, when *the Almighty's great Almoner*, by and under whom *our Table was prepared, our Head anointed, and our Cup did run over*, shall be reduced to streights and anxieties. When he also whose love and care of his *People* laboureth to secure to each man (as far as humane scrutiny can give judgment) his just rights and fruitions *redeeming the Souls of the Poor from Deceit and Violence, and breaking in pieces the Oppressor*, when he shall be under distress, or in any danger, by the Conspiracies of Cruel and Blood-thirsty men, so great is the Horrour that surprizeth them, that in the possession of what hath been preserved by past care, there is no comfort, no enjoyment. Love cannot be ungrateful, and Gratitude cannot be forgetful, but the memory of each delight causeth a melting of hearts, and as it were a dissolution of nature, when the *Principal* Cause is threatned to be taken away or removed out of sight. Neither is this Grief but in the least part proceeding from any fear of Sequestrations and losses of Estates and Fortunes by the violence offered to our *Princes Peace*. Although there's little need of Remembrancers to mind us how *Religious* and *Loyal men* were treated, when Slaves were mounted and *Princes* depressed, and that so just a fear is cause enough for trouble of mind, and that trouble no way discommendable, yet this least afflicteth any *good Subjects* thoughts. For should such as move towards our *Soveraign*'s Disquiet never so plausibly and largely promise the same freedom in *Spirituals* and as full enjoyment of our *Liberties* and *Properties* as we either do or can desire to obtain, nay could they give us caution and security sufficient to prevent all fears of non-performance of these promises, when it should be in the power of their hands to perform or change; yet could none of these promises or offered securities remove a *good Subjects* sorrow. For in the first place *Usurpers* account all that they leave in the possession of those, over whom they have assumed Authority, to be matter of *Courtesy*, not of *Right* and *Justice*. And the subversion of the fundamental *Right*, the alteration of *Property*, although the thing be retained, doth so much abate the pleasures of fruition, that it rather appeareth a gently protracted misery. But then by a nearer inspection into things, *good and wise Men* see an impossibility of performing these promises, although the *Promisers* would be, what *Rebells* never are, exact in these their *Covenants*. For not to be disquieted in gathering in and eating our own Bread and of our own Flocks and

Herds, or ſitting and drinking our own Labours under our own *Vine*, is not *Peace* nor a *Bleſſing*, but a *Curſe*. Every morſel we ſwallow goeth down with dread and menaces, and our drink chilleth our very *Spirits* as at *Death's* approach. For in the midſt of all plenty looking up in ſtead of that glorious and auſpicious *Star*, which *God* hath alway graciouſly appointed to influence and be the bleſſing of our *Fortunes*, we ſee black and prodigious *Clouds* and *wandring Stars* with flaming denunciations of Wrath, which cauſe to vaniſh whatſoever pretendeth to joy. *God* will have his Work done his own way, and his Bleſſings adminiſtred by Sacred Hands. Men of impudence, riots and luſts, who are uncapable of well uſing a private Fortune although too large for them, yet rapaciouſly extend their deſires to the *State*, which is above *ſubjection*, cannot at the ſame time be the *Publick Scourges* and *Bleſſings*. They never appear but for humane puniſhment; the ſight of them admoniſh us repentance and ſorrow, which when we religiouſly abound with, they are deſigned for the *Fire*.

CHAP. VI.

A Good Subject *is ſo ſtudiouſly careful and mindful of his* Princes *Welfare, that in his* Princes *Danger he becometh unmindful of many of his own neareſt private Concerns.*

OUr *Nation* at this time aboundeth with men who pleaſe themſelves with Religious Diſcourſes; and this inviteth me to head this part of my Diſcourſe with a *Scripture Example*. *Mephiboſheth* being the Son of *Jonathan*, *David's* admired Friend, was after *David's* Coronation called to Court, made to eat daily at the *King's Table*, and all the Lands of *King Saul* reſtored unto him. After a long proſperous Reign *King David's Son Abſalom* conſpired againſt him; the *Conſpiracy* was ſo ſtrong and ſudden that the *King* had no time to prepare himſelf for Defence, ſcarce enough to fly. But among all the true-hearted *Subjects* which lamented the *Kings* diſtreſs, that of *Mephiboſheth* is moſt remarkable, who being *lame in his Feet*, yet *had not dreſſed his Feet, nor trimmed his Beard, nor waſhed his Cloaths, from the day the King departed, until the*

day

day he came again in peace. There was a rare Divine Soul in a weak and informe body; and the grief of the mind was exceedingly the greater, becauſe diſabled of corporal aſſiſtance in his *Princes* neceſſity. But he would not be deficient wherein he was able; therefore he produceth a powerful ſupply of prayers and tears inſtead of Arms and Sinews of War. Neither was he afraid in dangerous times to ſhew his diſlike of the publick joy at *Jeruſalem*, or to be a mourner amidſt *Abſalom*'s Triumphs. To ſhew fear had been to caſt out love, and was beneath his large *Gratitude*, and incomparable *Loyalty*. Theſe rendred him fearleſs and regardleſs of all other misfortunes after the *King*'s departure. He ſo much ſaw his *Maſter*'s danger, that he ſaw not his own; beyond him he had no hopes, without him no pleaſure. Which is eaſily diſcerned ſeeing his lameneſs being from his infancy, and needing a continual care, yet his ſorrow and cares for his exiled *King* afforded no time for cure or refreſhment. He could not mind eaſe and decency, when the *Kingdom* was in diſorder, nor let his thoughts that were high in conſultation and ſuſpence for the ſick *Head* and faint *Heart* deſcend ſo low as to be employed about his *Feet*. Self preſervation would have been the firſt of moſt mens thoughts, but it was none of his at all, the weightieſt concerns taking deepeſt impreſſion in his great and capacious mind. Mean *Spirits* would have thought of nothing elſe, but how to preſerve themſelves and their Fortunes; let *David* or *Abſalom* or whoſoever could get the *Throne* much alike to them; ſo long as they could find ways to Ingratiate and Fawn, no matter by what hand they were fed. But Generous and Divine Souls reject thoſe deſpicable politicks, which certainly ruine *Conſcience* and *Fame*, and run greater hazards of Temporals then they, who firmly adhere to their *Loyalty* and *Integrity*. For *Rebellions* are ſeldom proſperous, or not long ſo: And although conſtant *Fidelity* doth willingly adventure all, yet it never hath need to Apologize for Deſertion, or ſupplicate a returning *Princes* Mercy and Pardon. His Peaceable *Reſtauration* is the Faithful *Subjects* Prayer and Fortune; this he chiefly deſireth and aimeth at; and if other Fortunes ſink in the acquiring, he eſteemeth the purchaſe cheap enough. Thoſe other men of mean Spirits, like Ratts and ſuch contemptible Vermine, if the Building wherein they are threaten a downfal, preſently ſhift for themſelves, not caring what becometh of any thing, provided they are far enough from the danger, whether it ſtand or fall: But *Good Men* put their Shoulders as props to Suſtain the *Fabrick* of the *State*, and never move from their undertaken Charge, ſo long as they have any Hopes of benefiting it by their Endeavours: And rather had they be

oppreſt

oppreſt in the ruine, then not to have endeavoured the utmoſt, when need ſo required. And this is certainly the greateſt *Policy* to them, who make any Profeſſions of *Religion*, or think juſtly of *God*. I add this laſt, *Or think juſtly of God*, becauſe it is too well known, that they who in Later times, and in theſe days, make loudeſt Profeſſions of *Religion*, are the firſt in Seditious and Rebellious practices. But this ſheweth their Profeſſions inſincere, and that in Truth they do but make a mock of the name of *Conſcience*, and think of *God*, (as that *Royal Prophet* expreſſeth it) that *he is altogether ſuch an one as themſelves*, or rather, *Do ſay in their hearts, there is no God*. The better ſort of *Moraliſts* have in all times outdone theſe *Chriſtians*, believing their *Allegiance* to their *Prince* to exceed all private Intereſts, whether Perſonal or Relative; and exhibiting incorrupt *Loyalty* under the greateſt Temptations and durance. Nay even the better ſort of Doggs have ſhewn grateful Fidelity to their *Maſters* to the extremity of Breath. So far have thoſe other pretenders to the great *Titles* of *Piety*, put off even Morality and Nature. But ſuch as truly fear *God*, and revere *Conſcience* upon each neglect, or injurious act, declare to themſelves what *David* proclaimed to *Abner and the People*, who ſleeping left the *King* to *David* and *Abiſhai*'s mercy; *As the Lord liveth we are worthy to die, becauſe we have not kept the Lords Anointed*. And wiſe men, who know the danger, will be as careful not to incurr the *Divine Diſpleaſure* by ſleeping when it is time of Action; but rather they hate the Act of Negligence more then the deſert, and are ſo in love with their duty, that no violence can ſeperate Affections, or hinder their diligence in Preſerving or Reſcuing from danger the *Lords Anointed, the Breath of our Noſtrils*. And this (although good men in the performance of their duty, leaſt think of a Temporal reward, yet) they know to be the higheſt part of *Prudence* too, or Rational *Subtilty*. They know the *Divine Power* to be no Fiction, or Dream, but recollect and treaſure up in their Memories the Omnipotent Acts of revenge of its diſhonour upon the unthinking Contrivers of Treaſon, and the moſt frequent Temporal manifeſtations of his Love and Honour to the Faithful. They ſee it to be but a Tryal, and being confirmed for their Duty, are ſure of being approved, and that when *God* ſeeth his time to *Turn again the Captivity of his people*, for their preſent Grief, they ſhall obtain the chief places in *the Theaters of Joy*. It being Gods promiſe, *That the King ſhall joy in Gods ſtrength, and that he will prevent him with the Bleſſings of Goodneſs*, They know, that as the *Kings* Sorrow was theirs, ſo ſhall his Joy be. So that their Trouble, although exceſſive, hath yet much Conſolation; becauſe they

Hope

Hope always, and their Hope is Rational depending on *God*, who besides Scriptural most delicious Promises and Examples, hath further amply furnished us with incomparable modern Patterns and Observations. In the midst of their Griefs, Sufferings and Endeavours, they seem to hear directed to each of them, as well as lamenting *Rachel*, *Refrain thy Voice from Weeping, and thine Eyes from Tears, for thy work shall be rewarded, and they shall come again from the Land of the Enemy.* They are as a Faithful Wife, whose Husband being either in the field ready to engage in a desperate Battle, or at Sea in stormy weather, and a road Infested by Pyrats; Anxity and Fear make her continually Mournful, she is viduated and neglectful of Ornaments and Food, using but little, enjoying nothing. Yet Hope taketh its vicissitudes of administring Comfort, minding her of the prevalency of Prayer and Patience, repeating the successes with which *God* hath hitherto blessed either him or others, who Industriously relyed upon the excellency of their Cause, and which he hath to such promised. This giveth Intermissions of Grief, and often gaineth victory, although subject to frequent relapses. At length his return banisheth Hope and Fear, but both serve to make great the joy, which without them must have remained among the small and disregarded ones. The *King* is the *Soul* of his *Countreys Joy* and *Felicity*, whose Dangers or Absence cause Convulsions of Spirits in his *Faithful Subjects*, who are Espoused to him, and sharers in all his Fortunes. And it is impossible while men are under greatly distracting cares for the *Publick*, but that private Affairs and Pleasures must cease to be respected. But before these Thoughts swell the heart to despair, *Divine Comfort* appeareth encouraging *Fidelity*, with Promisses of a Blessed Conclusion, For by the Generations past they are taught, that Adversities may fall upon *Kings* for their *Kingdoms* Wickedness, *God* designing them as Punishments and Tryals for the Peoples Amendment; but in his appointed time is wont to *Turn him to the Prayer of the poor destitute, and not to despise their desire.* And although *God* doth sometimes afflict, yet he patronizeth *the Cause of Kings*, and calleth it his *own.* And the very success of the wicked is an assurance of their approaching fall; for it is alway by them tyrannically and savagely used, and accompanied with such prodigious haughtiness, that the expectation must be inevitable ruine.

These interchangeable sorrows and hopes did once long contend for victory in the minds of the *Loyal party* of these *Kingdoms*. The delays and improbabilities of our *most Gracious Kings Restauration* (after we had seen His *Blessed Father* exalted to a more *glorious Crown*) gave grief the

the longer poſſeſſion. But our reaſon (when grief well nigh ſpent would permit us the uſe of it) ſhewed us the impoſſibility of ſuch ſanguinary Pride long continuing, or that thoſe mens inſatiable deſires, which by receiving were the more extended, till at length they were *enlarged as Hell*, ſhould wanting ſupplies abroad not fall to feed upon their own Inſtruments firſt, afterward one upon another, and in the end ravingly exſpire. This reaſon was ſtrengthened by a firm belief that *God* would not ſuffer ſuch and ſo much blood to cry unrevenged, that *the patient abiding of the Meek ſhould not alway be forgotten*, but that our *God* would be pleaſed to *ſhew a token upon us for good, that they who hated us, might be aſhamed.* Our fears were more durable, but our hopes by theſe dependencies and encouragements were more quick and powerful, and in the end vanquiſhing our fears were themſelves loſt in the following pleaſant and celeſtial enjoyments. The benefits whereof, I humbly beſeech *God*, we may by our virtues and pious thankfulneſs make truely our own, and by ſuch patterns leave the poſſeſſion of Poſterities.

But the foul interruption, which ill men have by indirect counſels made, putteth us again upon the rack, and giveth even the name of *Joy* but an unwelcom reception, until judicious *Hope* relieveth us with aſſurances that their expectation is but ſhort, and ſheweth us the *Achitophels* politickly contriving the frame and as cunningly erecting the Ladder, from the top of which they may boaſt their ſucceſs and give perpetuity to their memories. Each *dutiful Subject* in the mean time with a lamenting care beholdeth his *Princes* troubles and the fate of thoſe, who ſo occaſion them. And (ſuch is the uſual courſe of *Divine Rewards* deſcending upon prudent *Obedience*) although he is leaſt in his own thoughts, yet by all his faculties endeavouring it, he beginneth his own proſperity at his *Soveraignes*. Being careleſs of all even life it ſelf, that is, being reſolutely willing to expoſe all that is deareſt to him as the purchaſe of the *Kings peace*, he beſt keepeth and ſecureth his *All*. By this means his *adverſity* is ſhortned, his *joy* rendred more durable and copious.

CHAP.

CHAP. VII.

The Princes Peace *and thereby the* Kingdoms *ſettled can truely influence with joy none but* Good Subjects.

WHat good men ask of *God* according to his Will, and Induſtriouſly labour for, in this being obtained they truly rejoyce; but others have not the like joy, although partakers of the ſame Bleſſings, having been deficient in the means. For although (as it is in general Bleſſings) multitudes have had joy by His *Majeſties* Happy *Reſtauration*, yet all thoſe could not truly rejoyce in it, that being both the purchaſe and work of *Piety*. It was the fruit of inceſſant Prayer, whereby the Faithful prevailed with *God* for this Return to His Afflicted People, according to the wonted courſe of his Favours, as *Elias* did after ſo many years of Drought to the Thirſty *Iſraelites*, who all knew the miſery they lay under, but not the *Cauſe* or *Remedy*. As it was with them, ſo with us; the very *Authors* of the diſmal Judgement groaned under it, and lamented the Preſſure, not the Provocation. We had men eſteemed Crafty, who had wit enough to bring miſchief upon others, to derive much upon themſelves and put all into diſorder; but were unſeen in the ways of *Peace* and *Compoſure*. But, Alas! they who are endued with this wit only, are but each puny *Devils* Fools. Could they judiciouſly have betaken themſelves to the Art of Reconciliation, they had been to be admired. Nothing more common then for a Fool, in one minute to deſtroy the curious Contrivance and labour of many Months; and without difficulty a Mad-man can quickly Fire a moſt magnificent Edifice, not modelled and raiſed without vaſt Expence of Councel, Riches, Labour and Time: And out of his fit this Incendiary may happen to lament the Deſolation, and weep into the Aſhes, eſpecially if ſenſible that before its Funeral, that Houſe was wont to be his Hoſpitable ſhelter from neceſſity. All his wiſhes, either that he had not done it, or that it were rebuilt, are inſignificant without Materials, Judgment and Money; the Reſurrection muſt not owe it ſelf to one poſſeſt with a Brain-ſick Fury. They who kindled the late terrible Flames, which laid three Kingdoms Waſt, claim an equal Intereſt at leaſt, with *Subjects* of the moſt Untainted *Loyalty* in the *Reſtauration* and Joy there-

of as principally their Work and Benefit, (and I would to *God* it were their due, that the Happiness might be the more compleat) but the Immodesty of the claim, accompanied with Indignation towards such as find it their duty to mind them of a necessity of Repentance for past Delinquencies, and an undutiful demeanor towards their *Master* ever since His Return, plead against them, and vacate their pretensions. They who repent not what Injuries they committed against the *Father*, could not sincerely Pray for the *Sons* Peaceable *Return*, as to His Just and undoubted *Rights*; and what they could not Pray for, they could not cheerfully rejoyce in: And they who use all Scurrilous wayes of shewing a dislike to *that Church*, whereof he is pleased to declare Himself a Resolute *Defender*, cannot love Him, who Defendeth what they hate: For certainly they, who Threaten and spare not to speak their Hopes of our *Churches* downfal, must ruine the *Defender*, before they can fix any fatal Weapon in her. As I confine *Joy* to *Religion*, so *Joy* and *Religion* to the love of *Unity*: It was for *Unity*'s sake (as knowing none but a *King*, *Gods Ordinance* could restore it, and that an *Usurper* could not be *Gods Ordinance*, neither *Unity* consist with his Interest) that the *Faithful* were in such trouble, and Prayed day and night with such fervency. When by our *Lords* gracious respects to their Petitions, the *Grand Artificer*, *Instrument and Means* were given, they could not be partners either in the *Petitions* or *Joy*, who would not be wrought upon to contribute to the *Unity*, but like so many *Sanballats* and *Ammonites*, were rather *exceedingly grieved that there was come a Man to seek the Welfare of Gods people*; as notwithstanding their first Pretences, their after Scoffs and Oppositions, and their late practices have manifested. Now these men by His *Majesties* mild *Reign* and manifold *Indulgences* are Rich, living in Ease and Plenty, wanting nothing that conduceth to *Joy*, which is within the Immense Power of a *King* to give: Yet want of Gratitude and Piety makes Contentment wanting; so that in fine, they have, but rejoyce not in the Blessings, which make glad the Hearts of others. If (as they have over-boasted) they were of those, who desired and prepared the way for the *Kings Return*; yet to offer this with *Propositions* and upon *Terms*, (which was Disloyalty, as tending to His Dishonour) or upon such *Hopes* as the granting them was inconsistent with the *Splendor* and *Safety* of His *Crown*, or upon *Revenge* to an Inferior *Faction*, which ungratefully Usurped Authority over those, who Tutored and Nursed it up, had none of the respects and zeal of *Good Subjects*, nor could they entertain true *Joy*, who were blindly transported with divers Lusts and Intemperate Desires. The *Joy* for the *King* and

King-

Kingdoms Peace reſtored as the greateſt of *Divine Mercies*, requireth a Serene mind, free from all miſts and vapors of Paſſions, all dreggs of Luſt, Envy and Malice, and all whifling clouds of Irreſolute Fancy, a mind ſatisfied with the diſcharge of its duty, and which by preſent perceptions hath a fair proſpect of greater Benefits, which theſe beautiful ones only uſher in to ſtrengthen *Faith* and cheriſh holy *Expectation*.

But while my Reſtrictions are of this ſort, they may ſeem to exclude from this *Joy* all *Subjects*, none having minds ſo clear and innocent, as never to admit any thing contrary to thoſe preſcribed Qualifications. And indeed every admiſſion is a diminution, or weakning of it, indiſpoſing mens Appetites to the reliſhing thoſe admirably pleaſant Fruits, which *Providence* hath ſet ſo plentifully before them. And with unconſtant minds, nothing ſooner prevaileth to a diſlike than the Plenty, Wantonneſs making them ſnuffe upon theſe unvaluable Delights, whoſe nouriſhment is too high for their unrefined Conſtitutions. But as to what is incident to Humanity, the beſt of men have ſuffered under ſome ſurprizals of infirmity, and do rather ſometimes forget, than commit againſt the ſtrictneſs of Duty, ſo that by the abatement of their Sacred pleaſures they are quickned to it again. Now ſuch as by their Vigilance overcome evil paſſions and condemnable motions, I ſpeak Innocent and pure from them accounting love and deſire of perfection to be the fulneſs of the vertues required. For it is but reaſon that as *God* accepteth them, man ſhould eſteem them; and he indeed putteth the full value upon Faithful endeavours. And (as to the preſent Diſcourſe) the deſires of being Loyally obedient is a through *Obedience*, which will not be miſguided by Paſsions, improper expectations, bottomleſs conceits and ſuſpicions, or revengeful hopes, but rejoyceth in the performance of its duty making it ſelf its chief reward. An obedient man deſireth and endeavoureth *Peace*, and being obtained imbraceth and keepeth it as ſtudiouſly as he laboured for it, Praying for its Bleſſed continuance, loving all that joyn with him in the ſame Affections, and hating none but as they are its Enemies. *Peace* is his deſire, his delight and glory, the end of all his Actions, the emblem of his Eternal recompence, his Heaven upon Earth. And this no corrupt minds can truly rejoyce in; they may peradventure be pleaſed with it for a time, but are ſoon glutted with its pleaſures and ſtores, grow inſolent and kick at her Bleſsings. But good men cannot ſurfeit upon her favours, though abundantly ſatisfied with them. For in ſound minds the ſame plenty begetteth deſire, which in depraved, groweth to an abhorrency. Neither can *Peace* be obtained by evil or unſtable men, any more then continue

by them, when it is in their power to disturb it: For the *Sacred Oracle* declaring, that *there is no peace to the wicked*, they certainly can never give that to others, which they cannot procure for themselves, or brook in others. So that to be able to rejoyce in *Peace*, every man must conform to a Virtuous Life, and be wise with Sobriety. For vitious living enclineth men to anger, suspitions and all sorts of unruly courses, and generally begetteth in them an over-value of their own Judgments and Abilities; which hath been sadly experienced in some of the great Debauches of our times.

Some men again well deserving, and who have been long known to govern themselves in the proper rules of this *Joy*, have at length become too apprehensive of being useful, and thereby have ceased to become *Good Subjects*, a proud confidence destroying that Loyalty, which had been admirably excellent, had it continued among *the works and labours of Love*. Because they hear that well doing deserveth a reward, they wrong their judgments in reaching at an immature one, and too much discover a long concealed malignity in their minds, which hath disturbed their *Joy* although without publick observation. For where there are illegitimate hopes, there must be sometimes great fears, which (as we see) break out into disorders, and are ever disturbing the contentment of the Soul, which by well doing only should be kept in tranquility. The Pious satisfaction of *Gods* great favour in hearing the cries of his afflicted people, and restoring to us our *Dread Soveraign in* Peace, and the virtuous care of continuing this mercy certainly mind nothing but *God* and the *Kings* approbation. If these performances observed produce any further *Grace*, it is venerably received, not as a recompence, but a Princely condescention and Bounty. Good *Mephibosheths Loyalty* is an incomparable pattern, who was so truly glad of his *Princes Return*, that the *Joy* was to him a Possession; for other things he careth not, but saith of Calumniating *Ziba*, *Yea, let him take all, forasmuch as my Lord the King is come again in Peace.*

But some of the great pretenders to *Loyalty* have stained the glorious repute, which they had gotten, at a most fooliſh rate. For where the *King* hath been pleased to accept the Services of some *Subjects*, and to signalize them with grants of eminent *Indulgences*; they who were profitable *Servants*, became fooliſh *Favorites*, and what they have industriously managed to their *Princes* advantage in an Inferior Station, their Pride hath ruined in advancement. For wanting continence in elated Fortunes, they thought their Deeds merit, not Duty; and judging themselves such men of excellence, that the *Scepter* could not be weild-

ed

ed without their councell, they have presumed to act above the condition of *Subjects*, forgetting their Original and the Humility which gave their Honour a Being. And these were so far from following *Mephibosheth*'s example of leaving all for *Joy*, that they have thought nothing sufficient reward, which accumulative liberality hath laid upon them. And indeed herein the strength of their judgments met with the severest tryal. For they, who could laudably sustain and overcome the sharpest adversities, have been drawn into a snare by the blandishments of *Fortune*, and their *Fortitude* being eneruated by her leniments, she hath led them about as the most ridiculous Captives. So easily are heedless men divested of their *Joy*, in the midst of their Triumphs, by yielding to the beginning of temptations of making reward the chief inducement to *Loyalty*.

CHAP. VIII.

No Considerations of past or ensuing damages, which have or may accrew to him, do hinder this Joy *in a* Good Subject.

TRue *Loyalty* is so little swayed by interest, that it is its own contentment, and rejoyceth in the *King's Peace* for *God*, his *Church* and *Peoples* sake, looking for no reward beyond self satisfaction. The excellency of the Example biddeth me again repeat it, and make Remarques upon the sacred *History* of *Mephibosheth*. He was the *Son* of *Saul*, (as the Holy Text speaketh it in the relation of that action more observably) yet came down with an unparallel'd *Joy* to meet King *David* returning from Exilement. This *Mephibosheth* was *Heir Apparent* to the *Crown* of *Israel*, as it respecteth the *House of Saul*, being the Son of *Jonathan*, *Saul*'s eldest Son. Neither the reflections upon his disinheritson notwithstanding his Title by a most direct descent, nor *David*'s precipitate dispossessing him of his Lands, upon the false accusations of *Ziba* his servant before he had liberty to answer for himself, did any thing prevail with him to lessen his affections to the *King*, or his gladness that he was *returned in Peace*. The *King* indeed had sent for him to *eat at his own Table*, and restored unto him all his Patrimony.

But

But the respect to his succession could soon have fitted him with replies; That the specious *Kindness* of calling him to *Court* might be both *pride*, and *policy*; *pride*, to render his own *Majesty* the more awful by so great a *Princes* attendance; And *policy*, to keep him near him alwaies in view, that so he might not be able to cause Sedition or Innovation. And then what did an Inheritance (which, his *Title* to the *Crown* considered, was but part of his right) in a corner of one of the *Tribes* signifie to a man thoughtful of the loss of a *Kingdom*? What was it but an occasion for his Brethren the *Benjamites* to upbraid him with want of courage and judgment, who should so tamely *acquiesce* in this as a favour, and content himself with a *private Fortune*, who was born unto so glorious a *Scepter*? But *piety* quasht all these suggestions (so apt to swell and puff up a young *Princes* mind) and gave him a most sacred Judgment to discern *God's Work* and *Decree*, and taught him by meekness to enjoy himself, and all that the *King* bestowed upon him as truly *Royal favours*: The same *Almighty power*, which exalted his *Grandfather Saul* to be *King*, had for disobedience to his commands denounced by the same *Prophet*, who anointed him, the *renting away of his Kingdom and giving it to his Neighbour*, and soon after the denunciation caused *David* by the same *Prophet* to be anointed. That he was ordained *King* by *God*, *Saul* knew and envied him for it, and often endeavoured to frustrate the *Divine Decree* by killing him; This *Jonathan* knew and loved him; this *Mephibosheth* knew, and thence gave him the Honour, which true *Majesty* demanded and *Conscience* enjoyned should be given by all *Subjects*. This being a well weighed ground for him to despise his own *Title*, he saw as little cause to be angry at the disposing his estate to treacherous *Ziba*. He considered it to be the *King's* meer bounty at first, and was thankful for so long a time of enjoyment. And his *Joy* at the *King's Return* was only lessened by pity, that the *Crown*, which *taketh away all personal defects*, did not as well remove the defects of the mind, and make the *King* less humane by being infallible. With all wise men a large and ponderous good begetteth oblivion of a small inconvenience or evil, (none but fools bemoaning the loss of trifles, and pursuing them in their thoughts to the contempt of solid pleasures) and with all good men the *publick good* is the greatest. That vulgar expression, *That every man is neareſt to himself*, is only true in respect to Neighbourhood and private commerce, but never (that I know or have heard) owned by men of any understanding to extend to the Publick. For those very men, who seek themselves only by the ruine of others placed above them, hypocritically move under the shadow of the *General Welfare*, because

becauſe Mankind univerſally abhorreth any ſuch Poſition, That *Private Injuries are to be revenged by a publick miſchief.* Therefore diſcontented Perſons we ſee ſhunned as peſtiferous, there's no coming near them without danger, nor letting them abroad with ſafety, until they are throughly purged and cured. If once a real wrong done by his *Prince* (as ſuch may happen to be ſuſtained) ſhall juſtifie a *Subjects* diſorders, innumerable fained or ſuppoſed ones will continually appear to the deſtruction of *Peace* and *Government.* Now a wiſe man conſidereth, that if by any miſrepreſentation of him to his *Prince* (as was *Mephiboſheth's* caſe) he hath undergone ſome damages, by his diligent continuing in his *duty* and *Allegiance* he may become obſerved, and probably repaid with advantage; but if not, that injuries of this nature are more diſcreetly diſſembled than reparation proſecuted, which is both difficult, unjuſt and ill-natured. For ſuch is the power of a *King*, that *he that provoketh him* is generally ſeen to *ſin againſt his own Soul*; his *hopes* are ſtronger than his *Arms*, *Wit*, or *Religion.* And withal they are as ill grounded as his *Religion*, which requireth the *Subject* in this caſe above all others (if there ſhould in a *King* appear manifeſt intentions of wrong doing) to leave *Vengeance to God.* By endeavouring to do himſelf juſtice he ſacrilegiouſly robbeth *God* of his *Prerogative.* But if his Power be ſuppoſed to equal his *Soveraigns*, yet how barbarouſly ill-natur'd is he, who by the deſtruction of multitudes of Innocents aimeth to arrive at ſatisfaction, uncertain whether he ſhall recover, or add his guilty Soul to his other loſſes? *Religion* (wherein is contained *prudence* and *Mercy*) directeth a *Subject* better, and ſilenceth him from ſo much as complaining out of Joy, that his caſe is ſingular, that it is no worſe with him, and that the reſt of his fellow *Subjects* are pleaſant and happy. Nothing with him ſavoureth more of diſingenuity than to deface the bliſs of a *general Feſtivity* with Tears, or mix with laments the *Peoples* acclamations. If by bad Offices his good be maliciouſly or fraudulently evil ſpoken of and any thing unworthy his *Vertue* and *Loyalty* doth thereby happen unto him, he looketh upon his *Prince* as chiefly injured by the approach of Sycophants to his *Sacred Perſon*, and only wondring at the Impudence with Indignation hath a ſhort diverſion from his *Joy* by conſidering that *God* giveth in his life no pleaſures without mixture of ſomewhat ſharp, becauſe he will have perfect *Felicity* another *Worlds Glory*, the *Fruition* of man tranſlated to *the ſtate of Incorruption.* Immediately from theſe thoughts he is reſtored to his uſual liberty and improveth his *Joy* by theſe accidents. For when the craft of the *Devil*, and cunning devices of men would

put

put him out of his proper ſtation, and tempt him to reſign his internal *Peace*, he glorieth that it is not in the power of enmity to diſturb that without a voluntary ſurrender, and that *God* bleſſeth his ſincerity, with reſolutions to retain his own, to adhere firmly to his *Obedience*, and to rejoyce with his fellow Subjects for the common Safety. To do the Will of *God* is his Felicity, and it is no leſs to bear it. And although like *Mordecai* that ſpake good for the *King*, he bears *Haman*'s indignation, yet he continueth unaltered; he cheerfully waiteth the time of being made known, although not extreamly Solicitous, whether in this Life or another. Neither again will he juſtify a malignant Detracter by acting, or ſo much as Speaking to the leaſt Diſhonour of his *Maſter*, but ſtill pleaſantly and obediently intendeth his *Peace* and *Welfare* to the utmoſt of his power, and ſo *putteth to ſilence* the Calumnies *of fooliſh men*. He at firſt prayed for the *publick Peace*; and *God* anſwering his Petitions, he is reſolved not to break it. He prayed for the Proſperity of the *Church*, to which the *publick Peace* chiefly conduceth; his peculiar outward loſſes are no hindrance to it; therefore his *Religion* being ſecure, ſo is he; the *Church* flouriſhing, he is happy; the *King* in the defence thereof graciouſly encouraging and promoting the Faithful, and curbing the inſolence of Gainſayers, he hath the deſire of his Soul; Gods Servants Religiouſly aſſembled to thank him for the general *Redemption* of mankind by *the blood of his Son*, for the particular *Redemption* of theſe parts of his *Church* among us, and all other his mercies exhibited to us, and to Pray for a continuance and encreaſe of his loving kindneſs to us, and to all men; upon the wings of theſe Devotions is he wrapt up into *Paradice*. His virtue is extreamly reproached by thoughts that he, who hath ſuch bliſsful preceptions, can deſcend from them to the conſiderations of ſome Temporal diſadvantages. His and the common way to Heaven being rendred more open and paſſable, he joyfully aſcendeth, walking vigorouſly on in the footſteps of *the General Aſſembly*, and multitudes of *Holy men* gone before, ſhewing by his dayly practice that *their works do follow them*.

The

The Conclusion.

THe consideration of our advancement as *Men* and *Christians*, imposeth on us a necessity to be *Good* and *Just*, and Subjection being our natural condition, cannot be any way uneasie or improsperous, without our either imprudent or wanton renunciation of it: By aiming at what is set above us, we usually fall beneath those inferiorities, which we before viewed with contempt; for the injustce of our discontented *Pride* hath not a more proper recompence. Inviolate *Prerogatives* are the *Subjects Safety and Honour*, and the surest *Charter* of their *Freedom*, which protect them from injury, who have never practised to their diminution or weakning. Let *Reason* or *Interest* be consulted, the resolve will be, that the least invasion of them is unjust, and not to be attempted by any, that are good and wise, because certainly prejudicing the general Welfare. Men of unsetled but self-confident Councels, think themselves great and able for the most eminent Atchievements, and sufficient for the highest flight, if but bedeckt with some of the *Eagles Plumes*; but being too feeble for the work and consequent weight of envy do shame their undertakings and followers, whom some *Name of reproach* signifying their folly and crime distinguisheth from the rest of mankind. Additions to them, or at least fortifications of such as impairing time hath in any part enfeebled, are looked upon by all that judiciously mind their own preservation to be continually necessary. For the *Prerogatives* of the *Crown* rendred infirm do inevitably cause to halt the *Priviledges* of the *Members*, which may perradventure swell high, but then speak their Sicklines and Fate, and that they then incline most to Dissolution. Without doubt that *Kingdom* is most Happy, where Discourses of this nature are least heard: But on the other hand it much more conduceth to the *publick Good*, that the *Prince* be rigourous, even to the brink of *Tyranny*, then addicted to *Lenity* and easie *Concessions* of Popular demands. The errors of the first sort are little felt, and scarce discernible; those of the latter are universally and apparently pernicious. But in no part are the *Prerogatives* more dangerously intrench'd upon then in those, which concern *Religion*, wherein the *People* by seeking, and the *Prince* by yeilding, do the same as when Fond *Parents* to their crying *Children* allow the handling of Razours and Lances. In this case a sharp reprehension conserveth the *peace*, and hindreth a certain effusion of Blood.

For *Protestations*, *Leagues* and *Covenants*, and projectures of impossible *Unions* have no tendency to what they speak, but to what is most contrary; these terms being taken up premeditatly to the Dissolution of the most inviolable and Sacred Obligations, without the Religious observance of which *Union* hath no consistence. Where are the wise Contrivers of them? Or, what Bonds can unite those to the *Church*, whom *Rebellion*, *Blood* and *Devastation* hath separated from her? Such *Unitings* are the Debauches of *Religion*, and the directest courses to the Subverting *Monarchy* and *Hierarchy*. What Fury did before Act, is now required to have a legal Introduction: And although we abhorr the Murderers of *Kings* and *Princes*, and give Sacrilegious men their merited Epithites, yet that these be by opinion admitted into the great Employes of *State* and Bosome of the *Church*, no Contrition or desires of Reconciliation preceding, is the best prescribed *Rule* of *Preservation* and *Canon* of *Ecclesiastical Communion*. In fine, the much applauded *Projectors* of our *Constitutions* of *Peace*, do no otherwise then tell us, that to prevent the Potency of such as are feared will spare neither *King* nor *Church*; our only course is to promote and Impower those, whose hatred to both is known and implacable. It is not to be doubted but that the Indulgences and Connivances of these times, have raised to this height of Insolence (as their accustomed gratitude) the Spirits of these Zealots; and thence is to be conjectured their future deportment upon a *Toleration* fortified with Legality. *Reason* not assisted by the sadest Domestick Experiences, sheweth any *Toleration* of diversities of *Religions* to be of ill consequence; but that inevitably destructive to *Monarchy*, which ceaseth to be a favour, and standing guarded with one Law, is enabled to command more, and at length what it will. All these mischiefs (which the humourous Multitude, led by some Pestilent Councellors, esteem their Happiness, till the pungent sting of their enjoyments sharpen them to an apprehension of their folly) *Good Subjects* resolutely oppose, yet behold with pitty, to see *Religious Assemblies* void of *Piety*, *Kingdoms*, whose *Administrator* of *Justice* hath his hands bound, and *Obedience*, *Charity*, *Humility*, and all other *Virtues* dwindle into names only, stir up their magnanimous Souls by commiseration to cares of Relief: And this they discern no way to be effected, but by restoring and confirming their *King* to and in His *Royal Prerogatives*, by promoting his *Peace*, that by it all *may live a quiet and peaceable life in all godliness and honesty*. And as they are hercin zealous, so constant, not apt to be diverted by the gawdy hopes of Change, nor discouraged either by suspition of disrespected merit, or apparentcy of good services

ill

ill repay'd. They Act knowingly and so are above Change; and their generous minds admit not the torments of Suspition, unless of deficiency in themselves. And this same temper inclineth them to an assurance, that besides his *Princly* inclinations the *Kings* Interest diverteth him from remunerating *Loyally* with injuries; which, if at any time they befal a *Good Subject*, he considereth, and findeth them to proceed from the ill representation of envious Detractours, a sort of State Moths, which cannot without great difficulty be kept out of the Linings of the *Crown*. Reward is least in their desires, (except that great one, the innocent Glory of well performing) and nothing but omission of duty can afflict them; thence they are *stedfast and unmoveable, knowing that their labour is not in vain*, but that their recompence and inheritance shall be for ever.

And now that *Peace* and *Love* may unite us under our *Head*, by the virtuous government of our selves let us work His Security. By vitious living all mischief is propagated; that introduceth ruine of *Subjects*, and bringeth contempt upon *Princes*, who become not *Governours* of Men, but *Kings* of Beasts, and *God* angry that his inesteemable *Pearls are cast before Swine*, surrendereth them to the possession of the *Legion*. That insuperable *Goodness*, which magnifieth its *power most chiefly in shewing mercy and pity*, is wearied and made deficient by ingratitude; nay more, is converted into fury by our misguided and corrupted affections. It is from this cause that the clamours and murmurings, too much heard in our Land, do proceed. Vices abounding, encrease Suspitions, prepare men for strifes, and multiply disorders: then these make mens minds *like the troubled Sea*, to *cast up mire and dirt*. And indeed *God* seemeth to have abandoned a great part of this wretched Nation to the Curse of their own follies and imaginations, to delight in Seduction, and to believe Lies, because they would not retain the discipline and order of holy *Peace* and *Joy*. Continually leading Lives contrary to Divine Obligations and their own Professions; they were brought first to suspect what they knew, afterward to believe what they suspected. They have lost their *Reason*, by becoming enemies to *Virtue* its illustrious *Guardian*; so that the reclaiming them is an impossibility to all but a miraculous Compassion. This happening to many, ought to be the more exemplary to others. All of us who see their miscarriges, and the cause, should be as quicksighted into the ways of duty, and keep our selves happy by loving and esteeming *Peace*, that is, by an holy care of continuing affectionatly zealous of *Gods Honour*, obeying his *Ordinance* with true *Love* and a pure *Conscience*. Let us therefore duely offer up our Thanks-

givings

giving for what we enjoy, and perfect them by *Obedience*, by the humility and sincerity of which, let us aspire each man to an Immortal *Crown*, magnanimously calling our *Subjection* to *Heaven*, by imitating the Lowliness and Meekness of the *King* of *Kings*. Amen.

FINIS.

London, Printed for the Author, and are to be Sold by *Ben. Harris* at the *Stationers Arms* under the Piazza of the *Royal-Exchange*, 1681.

12421